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THE

Day of Judgement.

A SERMON,

PREACHED ON THE

TWENTIETH SUNDAY AFTER TRINITY,

IN S. PETER'S CHURCH, BRIGHTON.

BY THE

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Published by request.

KNOWING THE TERRORS OF THE LORD, WE PERSUADE MEN.
2 Cor. v. 11.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON;
LODER, BRIGHTON.
1839.

The Sermon having been lengthened beyond what is now usual, in order to prevent, if it might be, misapprehension on so main a doctrine, sentences amounting in the whole to some pages were here and there omitted in the delivery; but the substance and doctrine of the Sermon is as when it was delivered.

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PREFACE.

The following Sermon is published, partly at the wish of some who heard it, partly to obviate some mis-statements (one made very publicly, and involving others and the Church) on the part of individuals, not members of the Church, who had not heard it. In these distracted days, it is well to go even beyond what the occasion seems to call for, if in any way it may contribute to the peace of the Church. It is hoped too, that the discovery of the strangeness of the mis-statements afloat, may, in each case, tend to undeceive some of the right-minded members of our Church, who suspect certain of her ancient doctrines, because represented to them as novelties, or as approximating in some way to the errors of the Church of Rome. The Sermon, whose character was thus mis-represented, was simply employed in impressing one fundamental doctrine of our Creeds [a].

It is hoped also, that the consideration of the aweful subject here dwelt upon, may tend, in some minds at least, to restore that feeling of responsibility, under which we should live and act, but the manifest absence of which, is one of the most distressing features of our day; of which the hard, rough, lawless way in which people allow themselves to speak of other men, and of divine things, is but one instance. It is not surprising that our responsibility is not *adequately* realized; this belongs to the matured Christian character. To live in the Divine Presence, do all things in reference to Him; nothing as even a better sort of heathen might do; bear about one always the consciousness that one is a member of Christ; endeavour in all things to approve one's self to Him; in a word, to "eat and drink" not like an ordinary person, but as the Apostle says, "to the glory of God"—to do this uniformly, consistently, unremittingly, would be an angel-life on earth; such as that of the first Christians was. On the other hand, it is nothing surprising that "the world" should know and feel nothing of all this. But what is lamentable is, that one sees in so many even well-minded persons, almost the very opposite of this; they seem to act, at most, as though they were under a sort of general law; they acknowledge, that they are to avoid certain classes of actions, (as those forbidden in the Ten Commandments,)

[a] Those who wish, on any good grounds, to know the character of the parochial teaching of the writers in question, may see it in the "Plain Sermons by contributors to the 'Tracts for the Times;'" but it were obviously hurtful to read any religious teaching out of curiosity.

that they are to perform certain others, such as acts of mercy and charity; they are aware that they are to act, in the main, on certain motives; but they seem to have no notion that they are responsible to God in all the details of their actions. They seem to act as to their time, incomes, expenses, dress, tables, speech, and so on, as if they were their own masters, not as having received all they are and have, and of all to give account before God. There is an evident absence of the endeavour to realize our responsibility to God. Religious people, for instance, often speak in a religious way about religion, and in a worldly way about worldly things: as if religion and the world had each their proper sphere; as though religion ought not rather to pervade and sanctify every thing: still more do so-called religious publications, whose authors yet mean to be religious. Would it be possible again that there should be such avowed difficulty in raising adequate funds for religious and charitable ends, in places so full of wealth and luxuries and comforts; would the sums collected be only a fraction of what is needed, and scarce to be called even a fraction of what is expended on superfluities, did people in any way realize that they were stewards of all they have, and must one day give account of their stewardship, and of having wasted their goods? Would people, looking to be saved, heap around themselves vanities, decorate their persons, or their tables, or their apartments, "live in purple and fine linen, and fare sumptuously every day," while so many of the children of those who minister to their superfluities are untaught, thousands excluded from worshipping in the Church, because they prefer themselves and their own splendour to the honour of building the House of God,—could people do this, did they believe that for all this selfish refinement account will be to be given to Almighty God? Would people again thus gossip about religion, as about "some new thing," and substitute religious for worldly scandal, if they realized that for "every idle word" they must give account at the judgment-day?

It is for the Clergy especially to consider, how far this lax state of things may be owing to their having omitted to inculcate proportionably the Day of Account. The Apostles, from whom we derive our Creeds, placed it among the chief Articles of the Christian Faith. Modern schools have tried a different way; with what success our present condition may testify. Certainly, if men will be honest to themselves, the present state of things among us is not satisfactory, nor have the effects of a modern popular system, been what they would in their first

hopefulness have anticipated. The earnestness of many who embraced that system and its partial truth have had blessings; but it plainly has not produced the effects predicted of it. On the contrary, religious practice has, on a broad scale, oftentimes declined, as a sort of religious teaching has increased, and the inculcation of motives and privileges been substituted for that of detailed duties and Judgment to come. The full effects of this system can hardly be visible in our Church, in which our defective teaching, one way or the other, is ever corrected, in a degree, through her own silent teaching in her Creeds and her prayers. They are fearfully visible in large bodies of those who have left the Church, who have no such corrective, and who having begun in a misguided and unsubdued earnestness, have ended in losing even the moral probity, which was once in the main the characteristic of our countrymen. But there is, in truth, no compendious way of being religious; it is not by forming frames of mind and feelings once for all, or even by cultivating these, that people become or remain religious, but by religious actions, done in the fear and through the grace of God; Heaven must be won step by step, by the vigilant and careful walking of persons, who "stand in awe, and" [in that degree] "sin not," as knowing that "God will bring every work into judgment, with every secret thing, whether it be good or bad."

It is hoped that the above remarks will not be offensive to any of the good men, who are yet entangled in a system of modern origin, and which, fully developed, (as with them happily it is not,) is essentially opposed to the teaching of our Church, and to the doctrine of Judgment to come, as taught in Holy Scripture and the Creeds of the Church Catholic. Still more it is hoped, that none will impute to the doctrine any consequences, which it might have according to their system; or speak of it as opposed to "justification by faith," because opposed to their view of it; or rashly reject it as though opposed to Scripture, because opposed to some men's private interpretations of Holy Scripture—lest they unwarily speak against the Truth of God; but let any weigh, apart from modern systems, or from the imperfections of the present statements, the sayings of Scripture —(and they were brought together, for the very purpose of repressing thoughtless and irreverent speeches against the truth;)—let them consider their plain meaning, not only what meaning might be put upon them separately, but what is their obvious meaning collectively; let them not put them aside (as the manner is) as difficult passages,

since they are in truth very plain ones; (the difficulty which has been found is not in them, but in reconciling them to systems at variance with them;)—and the teaching of the Church and of Scripture will be seen to be one. "He," says S. Hilary[a], "is the best reader [of Holy Scripture] who rather looks for the meaning of the words *from* the words, than puts it *upon* them; who brings it *out of* them rather than *into* them; and does not violently make that to seem to be contained in the words, which before reading he may have assumed should be understood under them." "Rather," he says again[b], "let us bend our thoughts to its words, than, through the opinions of a deceivable understanding, subject its words to our thoughts." And it were well, if all, on the one side and the other, would ever bear in mind whereof they are speaking; that idle speaking about Divine things may be of the worst sort of "idle words" of which account is to be given; and also that solemn warning against tampering with any thing delivered to us, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven[c]."

God grant that the consciousness of the account, one day to be given before our Judge, may quicken all our diligence and vigilance, that so, when that day comes, we may do it with joy and not with grief, and "following His blessed Saints" of old time, who had this truth ever before them, "in all virtuous and godly living, we may come to those unspeakable joys, which He has prepared for them that unfeignedly love Him, through Jesus Christ our Lord."

Christ Church,
All Saints' Day, 1839.

[a] De Trin. i. §. 18. [b] In Ps. cxxxviii. §. 20. [c] Matt. v. 19.

P.S. Those who wish to think further on this aweful subject would do well to read Bp. Taylor's Advent Sermon, or Dean Jackson on the Creed, b. 11. c. xi. of which the close is here added, in the hope that earnest-minded persons at least, seeing how holy men thought thereon, may be led to meditate on the Day of Judgment rather than dispute upon it.

He shall then appear an inflexible Judge, but yet continues a merciful and loving High-Priest to make intercession for us. "Seeing then," saith St. Paul, (and it is his conclusion of his former description of Him, as our Omnipotent All-seeing Judge) "that we have a great High-Priest, that is passed into the heavens, Jesus the Son of God, (this is a title more mild and comfortable than the former of λόγος, the Word of God,) let us hold fast our profession. For we have not

an high-priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." This time of need, is the day of judgment, or time of death.

But whereby shall we make just proof and trial, whether we hold our profession fast or no? By no other means than by the preserving the integrity and purity of our conscience: for we do not truly acknowledge or believe Him to be our High-Priest, unless we suffer Him, whilst it is called to-day, to cleanse and purify our consciences. "If our heart condemn us not," saith St. John, "then have we confidence towards God." To shut up all with that of the prophet Malachi, which is fully parallel to the former place of St. Paul, "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." So then they must be sons of Levi, (that is, men consecrated unto the service of the Lord,) and, even in this life, as gold and silver, (though mingled with dross,) which hope to escape that last and fiery trial. And such as hope to be made kings and priests unto our God for ever, must in this life be careful and diligent to practise upon themselves: daily presenting unto Him, first, the sacrifices of God, a troubled and broken spirit, (breathing out prayers, and sending forth tears:) and then their bodies a living sacrifice, holy and acceptable. And lastly, the sacrifice of praise, that is, the calves or fruit of the lips; withal, not forgetting to do good, and to communicate, for with such sacrifices God is well pleased.

The use of all that is said in this whole third section, concerning Christ's coming to judgment, is most flagrantly set down in powerful and moving expressions by St. Peter. And the short of his three inferences is this; "Beloved, I stir up your pure minds by way of remembrance,—knowing that there shall come in the last days scoffers, walking after their own lusts; and saying, Where is the promise of his coming?—But the Lord is not slack concerning His promise,—but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. And the day of the Lord will come as a thief in the night.—Seeing then that all these things must be,—what manner of persons ought we to be in all holy conversation and godliness; looking for, and hasting to the coming of the day of God!—Seeing that ye look for these things, be diligent that ye may be found of Him in peace, without spot and blemish; and account that the long-suffering of the Lord is salvation.—Ye therefore, seeing ye know all these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to Him be glory both now and for ever. Amen.

S. Ambrose's Creed.

Lord Jesus, we believe that Thou shalt come to be our Judge. We therefore pray Thee help Thy servants whom Thou hast redeemed with Thy most precious blood. Make them to be numbered with Thy saints in glory everlasting."

How to meditate on the Day of Judgment, we may learn from the holy Bp. Andrewes, in whose private devotions occurs this, which has been thought to have been his midnight meditation.

Unbegotten Father, Only-begotten Son, Life-giving Spirit, compassionate, merciful, long-suffering, abundant in mercy, exceeding abundant in compassion, Thou Who lovest the just, and hast compassion upon sinners, Who passest over sins, and grantest prayers, God of the penitent, Saviour of sinners, I have sinned against Thee, O Lord, and thus and thus have I done.

Alas! alas! Woe! woe! How have I been enticed by my own lusts! how have I hated reproof! And neither stood in awe, nor shrunk back at The incomprehensible Glory, The awefulness of His Presence, The fearfulness of His Power, The strictness of His Righteousness, The lovingness of His Goodness! I would call, if any will hear me. To which of the holy Angels shall I look? Wretched man that I am! Who shall deliver me from the body of this death? How fearful is Thy Judgment, O Lord! When the thrones are set, the Angels stand by, men are brought in, the books are opened, deeds sifted, the thoughts, the secret things of darkness, brought to light! What judgment will be passed upon me? Who shall extinguish my flame? unless Thou pitiest me. Lord, as Thou art merciful to man, grant me tears, grant me great streams of tears, grant them me *to-day*.

For *then* will the Judge be without appeal, the Judgment-seat terrible, excuse unavailing, proofs unanswerable, punishment inexorable, hell unending, the Angels unpitying, the pit opening its mouth, the stream of fire sweeping away, fire unquenchable, the prison-house dark, the darkness without light, the beds of hot-coal, the worm unsleeping, the chains indissoluble, the abyss interminable, the wail impassable, the wailing uncompassionated. None to stand by, to plead, to deliver!

But I repent, O Lord, I repent; help Thou my unrepentance; and, more and yet more, prick, rend, break my heart. Behold! Lord, that I myself have indignation against myself, for the senselessness, unprofitableness, injuriousness, dangerousness, of my desire; that I abhor myself for its madness, vileness, deformity, worthlessness, shame, reproach; that my confusion is before me all day long, and the shame of my face hath covered me. Alas! Woe! Woe! Woe is me! How long? Behold, Lord, that I myself adjudge myself worthy of eternal punishment, yea, and of all the troubles of this world. Behold me, Lord, self-condemned: behold, Lord, and enter not into judgment with Thy servant. And now, Lord, I humble myself beneath Thy strong hand; I bow my knees to Thee, O Lord; I fall upon the earth, upon my face. Let this cup pass from me. I stretch out my hands unto Thee; I smite upon my breast, upon my thigh. (Jer. xxxvi. 19.) Out of the depths my soul crieth unto Thee, as a thirsty land unto Thee; and all my bones, and all that is within me! Lord, hear my voice.

Most of this he repeats in his "confession of sin," adding, I deserve death; yet I appeal from Thee, Lord, from Thee, Just, to

Thee, Lord, to Thee, Merciful; from the throne of justice to the throne of grace. Lord, receive this appeal; unless Thou receivest it, we perish. And, O Lord, carest Thou not that we perish? Who "wilt have all to be saved," Who willest not that any should perish! I am not worthy of the least of all Thy mercies. I am not worthy to be made one, even the meanest, of Thy hired servants. I am not worthy of the crumbs which fall from Thy table. I am not worthy to touch the hem of Thy garment.—For Thy great mercy, for the multitude of Thy compassions, for Thy Name, for the glory of Thy Name, be merciful to my sin, for it is great, for it is exceeding great. For the multitude, for the great multitude, the riches, the abundance, the superabundance, of Thy mercies; be merciful to me, Lord, a sinner. Lord, O Lord, be merciful to me, the chief of sinners. O Lord, let "mercy rejoice over" Thy "judgments" in my sin. O Lord, where my sin hath abounded, let Thy grace more abound. Lord, hear! Lord, be merciful! Lord, hearken and do; do and delay not, for Thine own sake!

Beside these, his daily Morning Prayer was,

Forgiveness and remission of all my sins, and all my offences,
Grant me, O Lord.

A Christian close of my life, without sin, without shame, and (if it seem good to Thee) without pain, and a good answer before the aweful and terrible judgment-seat of Jesus Christ our Lord, Grant me, O Lord.

His Evening Prayer,

As the close of the day, so is the close of life, at hand. We then, mindful of it, pray Thee that Thou, Lord, O Lord, wilt order the close of our life, Christian and well-pleasing, without sin, and without shame, and (if it seem good to Thee) without pain, gathering us beneath the feet of Thy elect, when Thou wilt, and as Thou wilt, only without shame and sin—Judgment is nigh; a good and acceptable answer before the aweful and terrible judgment-seat of Jesus Christ, grant us, O Lord.

The same words recur in part in his special prayer for Wednesday, and on that of the Saturday.

Save me, Lord, and destroy me not. On the bed of sickness, in the hour of death, in the Day of Judgment, in that aweful and terrible Day, deliver, Lord, and save me. Save me from seeing the face of the Judge in displeasure, from being placed on the left hand, from hearing the terrible sentence, "Depart from me," from being bound in chains of darkness, from being cast into outer darkness, from being tormented in the lake of fire and brimstone, where the smoke of the torments goeth up for ever and ever. Be merciful, be merciful, spare us, have pity on us, O Lord, and destroy us not for ever; save and deliver us; be it not so, O Lord.

And further,

There is a glory which shall be revealed; for when the Judge cometh, some shall behold His face with joy, shall be set on the right

hand, shall hear those most sweet words, "Come, ye blessed," shall be caught in the clouds to meet the Lord, shall enter into His joy, shall be blessed with the vision of Him, shall ever be with Him. They only, only they are blessed among the sons of men. O give to me, of all the last, the last place there, under their feet, under the feet of Thine elect, the last among them. And that this may be, may I find grace in Thy sight, that I may have grace to serve Thee acceptably with reverence and godly fear, &c.

In the same form, he thanks God, (amid a confession of sin,) that He had ever left in him "the memory of the last things," i. e. Death, Judgment, Heaven, Hell: and in his preparation for the Communion he prays that it may be "for the lightening of the weight of my many sins—an acceptable defence in the Judgment."

These passages can give a very inadequate impression to one unacquainted with the deep confessions of sin wherewith they are encompassed; these devotions were his companion to the end, "worn in pieces," Bp. Horne tells us, "with his fingers, and wetted with his tears." If any would not readily use the like, let him think whether that holy man were too penitent, or himself too little.

How Bp. Ken continually thought of the Judgment-day, and prayed and lived with reference to it, is attested by his evening hymn, his daily devotion:

> Teach me to live, that I may dread
> The grave as little as my bed;
> Teach me to die, that so I may
> Rise glorious at The Aweful Day.

In Bp. Wilson's Saturday meditations are the following:

Heb. ix. 27. "It is appointed unto men once to die; but after this the judgment."

May the thoughts of death, and of what must follow, by the grace of God, mortify in me all carnal security, and fondness for this world, and all that is in it, the lust of the flesh, the lust of the eye, and the pride of life. And O that I may make my calling and election sure, that I may die in peace, and rest in the mansions of glory, in hopes of a blessed resurrection, and a favourable judgment at the Great Day.

And may the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God by a true repentance, and lead a life answerable to amendment of life, and that I may find mercy at the Great Day.

So well did these holy men realize the maxim of the Ancient Church;

"DAY AND NIGHT LOOK TO THE LAST DAY." "In every kind of our life, the memory of the Divine Judgment is to be engrafted and retained by us, so that when we do any thing, the memory of the Judgment sinking down in us, or rather never departing from us, all our works may be to the service of God. Blessed will he be, who shall have done nothing, unmindful of the Divine Judgment." Hil. in Ps. 118.

A SERMON.

THE DAY OF JUDGMENT.

JOEL ii. 11.

The day of the Lord is great and very terrible, who can abide it[a]?

GOD every where shews Himself to fallen man under a two-fold aspect, as an Object of awe and fear, as of hope and love. Mercy was announced to man on his fall; but it repealed not the sentence, "Thou shalt surely die:" life and death were set before him in the law: when God made His glory to pass by, He "proclaimed Himself as long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin;" yet also as He Who would "by no means clear the guilty;" as "gracious," but also "righteous." And as He unfolds the fuller measures of His goodness in our redemption, He accompanies them with more awful notices of His wrath; He disclosed not to us everlasting joys, without warning us of everlasting fire. And thenceforth His servants have a twofold message to deliver,—of terror, and of peace; of an offended God, and a reconciled Father; of a merciful Saviour, and a just Judge; of life and death; of heaven and hell; of everlasting joy, and of the never-dying worm, the never-extinguished fire. And of these, terror, for the most part, comes first; we are living in the ruins of a lost world; they who escape, escape, like Lot, out of the midst of the overthrow, out of the flames of God's wrath, wherein "the earth and the works that are therein shall be burned up;" the Church into which we have been for the time brought, is but an

[a] First Lesson for the Morning Service.

Ark, wherein we have taken refuge from the destroying flood of fire; it was through the awe, which God has impressed upon our parents or His people, that we were by Baptism brought in thither, fear that "except we were born again of water and of the Spirit, we could not enter into the kingdom of God:" and of those who have been so brought in, and are now walking in the narrow path, which leadeth unto life, all, most probably, would have wandered from it, but that they were hedged round by the lightnings and thunders and the blackness of God's wrath which threatened them, and so durst not leave it; most, it is to be feared, once left it, more or less, and those who are now in it, have struck back again, some sooner, some later, scared into obedience by the fear of hell. Yea, and after men have walked for some time in it, still with their hopes of heaven there mingle from time to time the fears of hell, and God allures them onward by His promises, and drives and scourges them on by His threatenings, by hopes drawing them to Himself, to our promised Canaan, and by fears detaching us from the world, and deterring us from taking any portion of the accursed thing, which may encumber our march, and pull us back unto perdition. And so still well-nigh to the end, all have need to be quickened in their way, and made more careful by the Apostle's fear, "lest they should be cast-aways."

I would not, in this, seem to lay down any rule of God's dealings; there are they (and they are the most eminent saints of God) who, like Samuel, have ever been brought up in the temple of their God, and obeyed His first call, and all His calls from the first, saying unto Him, "Speak, for Thy servant heareth;" and these have less felt how the fear of God wrought in them, because they have always felt it: but, of most, one must say, that not only their parents' fear, which first brought them into the Church of God, but their own fears led to the love of God; that they sought refuge with God in Christ from their own fear of Him; that since out of Him they must be consumed, they fled to Him even though they should be consumed; that whoso has not,—I say not, stood in awe of God, (for all who have any thought of God, must feel awe before Him,) but feared Him, and for the most part, feared Him exceedingly, does not even now love Him.

Our Church has blended these together very solemnly; she teaches us, as many as can, three times in the week, one with another, to pray our God and Saviour "not to take vengeance of our sins," "not to be angry with us for ever," to "deliver us from His wrath and from everlasting damnation," to "deliver us in the hour of death and in the day of judgment:" she brings before us "*all* our sins, negligences, and ignorances," of all our past life, and teaches us to pray God continually, to forgive them: and this frame of mind she would have formed in the hearts of her most faithful children; she would have those, who wait continually upon God through their whole lives, still day by day pray Him, Who, "we believe, shall come to be our Judge," to "help us whom He has redeemed by His most precious Blood." And they who formed these prayers for us, were holy men of very old times; they felt "the day of the Lord" to be "great and very terrible;" they so prayed to be delivered in the day of judgment; and if they thought that they (holy as they indeed were) should scarcely escape, do we need less earnest cries for mercy of our Judge?

Wherever one opens Holy Scripture, it is full of aweful warnings; on one Lord's day after another our Church repeats them in our ears; not one passes without its lesson of awe as well of the comfort, which we so gladly appropriate. This day she has rehearsed to us the history[b] of him, who, though in the marriage-feast or in the Church, yet not having on the wedding-garment, was "bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth;" and she subjoined the saying of our Lord, whose meaning seems so terrible, that we scarcely dare think of it, except the more to ask mercy of Him,—"Many are called, but few are chosen." And these things she repeats as a reason, why we should "see[c] that we walk circumspectly, not as fools, but as wise, redeeming the time." Again, she has told us from our Lord's own lips, of the final damnation of the unbelieving[d]. This evening's first lesson speaks of God's "making" His own chosen people "sick with smiting them, and desolate because of their sins[e];" this morning's

[b] Gospel for the day. [c] Epistle. [d] Mark xvi. 2d Morning Lesson.
[e] Mic. vi.

of the "sun's[f] being turned into darkness, and the moon into blood," of "wonders in heaven and in earth, blood and fire and pillars of smoke," as heralds only and forerunners of "the great and terrible day of the Lord." This evening we heard again that an Apostle's coming would be a subject of dismay, that he would "be found such as they would not[g]." If such be the forerunners of that day, what will be the day itself? if such the presence of the servant, while there was yet time for repentance, what that of THE LORD, when there is no repentance? And so the Psalms, which also spake very terribly[h] of the destruction of the wicked, of their being "wiped out of the book of the living," of their "perishing at the" very sight and "Presence of God," taught us very comfortingly, but also with wholesome awe, to pray, "Let not the pit shut her mouth upon me[i]."

I would not set this forth as the exclusive teaching of this day; you will recollect that it is not; I would only bring before you collected the aweful warnings of one day, to shew that if we turn our eyes from them, we act against God's ways both in Holy Scripture and in the Church.

But especially the "day of the Lord" is spoken of, as an object of awe and terror. It does not mean always directly the "day of judgment;" it is used of any time when God appears more visibly present in judgment, than in the ordinary dealings of His Providence; it is used of God's several visitations of His former people[k], or of His heathen enemies[l]; it *may* mean also some yet to come[m], which shall sift and purge His present people, the Christian Church; but in either case it is but an image of The Day, which shall come; it speaks of both at once; all God's present judgments are but likenesses, shadows, earnests of "The Judgment:" all are God's visitations of sin; all declare His displeasure at it; they are punishments as well as chastisements; and to those who repent not, His present wrath is but a foretaste of "the wrath to come." And in the very chapter of Joel, both are remarkably combined; it begins with speaking of "a day of

[f] Joel ii. 30, 31. [g] 2 Cor. xii. 20, 21. [h] Ps. lxviii. 1, 2, 21, 23 Morn. Ps. lxix. 23—29. Even. [i] Ps. lxix. 16. [k] Is. ii. 12. Lam. ii. 22. Ezek. xiii. 5. Joel i. 15. ii. 1. Zeph. i. 7, 8, 14. ii. 3. [l] Is. xiii. 6, 9. xxxiv. 8. Jer. xlvi. 10. Ezek. xxx. 3. Joel iii. 14. [m] Zech. xiv. 1. Rev. vi. 17. xvi. 14.

darkness and gloominess, a day of clouds and thick darkness;" a "great and very terrible day of the Lord[n]," which was shortly to come upon Zion; and it proceeds to speak with the very same words, of "the great and terrible day of the Lord[o]" which shall be at the end of all things. And this may have, among other, this meaning: when God's terrors in this world are approaching, well-nigh all fear; they fear for the most part even unduly, faithlessly; so God would teach them out of their own faithless fears, Whom and what and how they ought to fear; if they thus fear what may be only the destruction of the body, how much more that day, on which, unless they repent, "God will destroy both body and soul in hell!" For that day, when it comes, will be an object of fear to many who now fear it not, yea, to many who profess to look for it. "Woe unto you," says the Prophet Amos[p], "that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness and not light."

To these warnings it is, of course, of much moment to us to take heed; they will not cease to be there, and to have their terrible meaning, although we turn away from them, nor does our looking at them make us more in danger of them: on the contrary, he alone is in danger of them, who drives the thought thereof from him; he alone is safe, who sets them before him. For they are truths, the words of Him Who cannot lie, Who points them out that we may escape them, Who will uphold us through them, if we lean on Him, and Who alone can uphold or save us.

The time, then, of which I would this day speak, is the most aweful, which created being can meet, the day of judgment; more aweful in its approach, more fearful to think of, than the day of death; we naturally shrink from the day of our death, from yielding up our spirits, from our bodies being dissolved; but this is in comparison nothing; it is indeed the end of our trial, and so is very aweful; it makes all sure one way or the other; it fixes us; but men can approach *it* often without terror, even from very stupidity and dulness; as they have deceived themselves before, so they may now; they deceive themselves, and God often lets them be deceived; they know nothing of themselves, have never

[n] ver. 1, 2, 11. [o] v. 31, 32. [p] v. 18. add ver. 20. Mal. iii. 2. Is. xxxiii. 14.

thought of themselves, or of the state of their souls, how should they at once know *all* they have to fear? they have deadened their conscience, it often cannot at once awake and speak. They are yet in the flesh; a vail is still drawn between them and their doom; they do not yet see God! But to what end is this? there remaineth yet another day, more fearful yet than the hour of death; the day of judgment. Then they cannot deceive themselves; the books will be opened, and their names must be in the book of life or not; they must be taken, or they must be left; their Judge must say to them, "Come, ye blessed of my Father," or He must say, "Depart, ye cursed;" must set them on His right hand or on His left; what use then will it be, my brethren, what we have persuaded ourselves in this life, what, to have counted that all will be well with us, to the very hour of death, when after death, there is yet the judgment? Rather how far better to have endured all the heaviness of doubt and fear and dread of hell up to the very moment of death, if God should in any case even till then send no full relief, and thereby to deepen our repentance and cries for mercy, than with the rich man to awake in hell in torments!

Who then are they, whose names are in the book of life? according to what shall we be judged? who shall be saved?

My brethren, I am speaking to Christians, and I need not say that through Christ alone can any be saved, that they only who are found in Him, are members of Him, shall be saved. Members of Him ye have all been made; saved ye have all been once; heirs of heaven ye have been chosen; ye have all been chosen out of the world to be made by Baptism "members of His Son, children of God, inheritors of heaven." Ye have all received glorious promises, gifts inconceivable; ye are not those things which ye were born; ye have been taken out of the state in which ye by nature were; ye have not only your own corrupt affections, tending to the flesh and to death, but ye have a principle of life, the earnest of the Spirit, the Giver of Life; ye have been made members of your Saviour Who hath Life in Himself, to give it to whom He will. What good ye have in you is not your own, but God's; what ye are, ye are by having been through Baptism born of God; what safety ye have, ye have by being *placed* in a state of salvation; nothing of your own ye have but misery and

an inheritance of wrath; the power to resist evil and do good, ye have, not of yourselves, but of God. But are then all safe, who have been saved? *shall* all be saved, who have been saved once? Alas! when eight persons only were saved in the ark, one, Ham, was a reprobate. "He that endureth to the end shall be saved[a]." "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end[b]." "We are the house of Christ, if we hold fast the confidence and the rejoicing of the hope firm unto the end[c]." "Be thou faithful *unto death*," saith our Lord again, "and I will give thee a crown of life[d]." "To him that overcometh, will I give to sit on My throne[e]."

It is a blessed truth then, that the salvation of as many as shall be saved, is of God in Christ; He only took us out of our state of wrath and damnation; He gave us life; He by His indwelling Spirit hath given us our power to will, and our strength to perform; He for Christ's sake and through His intercession pardoneth our infirmities, forgiveth our iniquities; and whosoever shall be saved, shall be saved through Him, and as a member of Him. But who then *remain* members of Him? and by what shall we, who have thus been saved, be judged at the last day? Holy Scripture, my brethren, from first to last, gives but one answer; "by our works." "Thou renderest to every man, according to his works[f]." "The works of a man God shall render unto him, and cause every man to find according to his ways[g]." "Shall He not render to every man according to his works[h]?" "God shall bring *every work* into judgment, with every secret thing, whether good or bad[i]." "What is a man profited," asks our Blessed Redeemer, "if he shall gain the whole world, and lose his own soul? For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man *according to his works*[k]." "I, the Lord, search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings[l]." "Who will render to every man according to his deeds, to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life, but to them that are contentious and do not obey the

[a] Matt. x. 22. [b] Heb. iii. 14. [c] Heb. iii. 6. [d] Rev. ii. 10.
[e] Rev. iii. 21. [f] Ps. lxii. 2. [g] Job xxxiv. 11. [h] Prov. xxiv. 12.
[i] Eccl. xii. 14. and xi. 9. [k] Matt. xvi. 26, 27. [l] Jer. xvii. 10.

truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil[m]." "Every man shall receive his own reward according to his own labour[n]." "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether good or bad[o]." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting[p]." "Whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance;—but he that doeth wrong, shall receive for the wrong which he hath done[q]." "As He Which hath called you is holy, so be ye holy in all manner of conversation;—and *if ye call on the Father*, Who without respect of persons *judgeth according to every man's work*, pass the time of your sojourning here in fear[r];" i. e. our very privilege, our very permission, to call God "Father," is an aweful gift; if we pray to Him as our Father, knowing that though children, He will give to us "according to our works," favouring none, but just and equal to all, we should, the Apostle says, "pass the time of our life here *in fear*" and awe. "I saw the dead," says the beloved Disciple[s], "small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." "I am He," saith our Lord Himself, "That searcheth the reins and hearts, and I will give unto every one of you according to your works[t]."

Behold, brethren, with what aweful voice all Scripture, from Job to the Revelations, gives the same solemn answer, "Thou shalt be judged according to thy works:" and all the history of the Old and New Testament relates in deed what it says in

[m] Rom. ii. 6—9. [n] 1 Cor. iii. 8. [o] 2 Cor. v. 10, 11.
[p] Gal. vi. 7. Eph. vi. 8. [q] Col. iii. 23—25. [r] 1 Pet. i. 17.
[s] Rev. xx. 12, 13. [t] Rev. ii. 13.

words, how holily and how awefully and how severely, as men would think, men have been judged according to their works. Be not deceived then, as saith the Apostle; Satan would use every means to take away this truth out of our hearts; he would make us through the things of the flesh forget it; he would tell us now, as in Paradise, "ye shall not surely die;" he would seem to praise God, Whom he teaches men to blaspheme, and tell us "ye shall not die, for God is very merciful;" he would teach us that it is like a hireling to look for a reward, which yet our Blessed Saviour in His human nature, Scripture[n] saith, looked for; he would take the appearance of an angel of light, and use the holiest doctrines, and teach us that if we profess a belief in Christ, we shall be accepted, and shall *not* be judged according to our works, although Scripture says we shall; he would make us think it a merit to renounce our works, and that if we renounce them, we shall not be judged by them.

There is nothing from which the heart of man so recoils as to have all his secret works brought into judgment; to have them all spread before him, before men and angels; to be judged according to them; not to judge himself, as he may in this life, but to be judged by One All-holy; to have his doom fixed according to them, to heaven or hell endlessly. Yea, well may men shrink from it; for who knows not of that in himself, which he would not wish to have brought out before the world, before sinful men, such as himself, which he would fain forget and have forgotten? He would gladly throw himself (as we all at the end must) on the mercy of God, but he would not in any way have account taken of his works. And therefore Scripture enforces and would drive this truth home into our very souls, that we may not escape it, and ruin ourselves: wherever we open Scripture, we find it; our own consciences, (if we would listen to them,) the world around us, the history of others or of ourselves and most of all our Judge Himself, tells us, "Thou shalt be judged, according to that thou hast done, whether it be good or bad."

But what works, and what are meant by works? Every thing, wherein we have a choice one way or other. Thoughts, words, as well as outward actions, are among these works. Our thoughts are works; "yea, in your hearts ye *work* iniquities,"

[n] Heb. xii. 2.

says the Psalmist[u]. And yet, how much of our life is passed in thoughts! how much, even while we are outwardly employed upon other things! what a hidden world of thought is there within every man's bosom, known only to himself and to God! how they crowd each other, throng one upon another, come unbidden, leave no outward trace, and yet defile! "Out of the heart," says our Blessed Saviour[x], "come evil thoughts—and these (as well as evil works) defile the man!" How quick they come, so that the mind half or wholly assents to them, and so sins, even if the man speedily recover! How quickly, for instance, (as each one's besetting sin may be,) will thoughts of anger, covetousness, vanity, lust, greediness, malice, hatred, suspicion, ill-will, or worldliness, come into a man's heart, and be lodged there, and inwardly acted upon, while he, from very habit, is scarcely aware of it! How often will one, even after he have broken off a sin, have a momentary pleasure in the recollection of its enjoyment, even though he shake it off again! how will he even imagine the pleasure of a sin from which he was saved! how will a thought of vanity express itself in the countenance or the gesture, though the speech give no utterance to it; how will it colour other actions; how will such thoughts do their work, and then vanish unperceived! how, even in this house of prayer, will strange thoughts steal away our prayers! "Who can say, I have made my heart clean[y]?" and if saints have so spoken, what must be the case of common Christians! How, for instance, will worldly thoughts beset a man during his whole employment; and yet these are idolatry! how, on the news of another's well-doing, will envious thoughts be the first to enter a man's mind; and yet envy is the especial sin of the Evil one! and "where envying and strife is, there," says the Apostle[z], "is confusion and *every evil work*." So that a man may be full of evil, although he perceive it not, because he has been accustomed to think only of his outward actions, and these may be outwardly fair to men. A mere worldly person, who does not overreach, is not dishonest, will pass well among men, and yet "his eyes and his *heart* are not but for his covetousness[a]:" and so on through the whole black

[u] Psalm lviii. 2. [x] Matt. xv. 19, 20. [y] Prov. xx. 9.
[z] Jam. iii. 17. [a] Jer. xxii. 17.

list of sins. "Woe to him," saith Scripture[t], "that coveteth an evil covetousness;" "the covetous man shall not inherit the kingdom of God[u]." Any one who has by God's mercy been awakened to watch his besetting sin, will be scared to see how often thoughts connected with that sin are more or less received into his mind. And, O my God, if these things are to be given account of, how much besides, how many more thoughts,—which we do not check,—which we have indulged,—which we have sought after,—and which yet were sin! And yet He with Whom we have to do is "a Discerner of the *thoughts* and intents of the heart[x]." It is one special part of the day of judgment "to judge the secrets of men[y]," "to bring to light the hidden things of darkness, and make manifest the *counsels of the hearts*[z]." "I am He," He saith, "that searcheth the reins and *hearts*, and I will give unto every one of you according to your works."

Then also *words* are "works;" they are among the works for which a man shall be acquitted or condemned. "I say unto you," says our blessed Lord, "that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words shalt thou be justified, and by thy words shalt thou be condemned[a]." It needs not for a man's condemnation that he have sinned in deed, as men call deeds, "by his words he may be condemned." "Death and life are in the power of the tongue; and they that love it, shall eat the fruit thereof[b]." Of many sins, of many damnable sins, the tongue is the natural and chief instrument; therewith men persuade others to sin, or lessen their dread of it, or cheer them on in it; yet "cursed is he that maketh the blind to go out of his way[c];"—therewith men blaspheme God and take His holy Name in vain, yet such, God saith —the more awfully, because He expresseth not what the judgment will be,—"He will *not hold guiltless:*"—therewith men curse men, which are made after the likeness of God; yet whoso "loveth cursing," God saith[d], "it shall *happen unto him*"—therewith men lie one to another, yet "liars," God saith[e], "shall have their portion in the lake of fire;"—therewith men slander, backbite,

[t] Hab. ii. 9. [u] 1 Cor. vi. 10. Eph. v. 5. [x] Rom. iv. 12.
[y] Rom. ii. 16. [z] 1 Cor. iv. 5. [a] Matt. xii. 36, 37. [b] Prov. xviii. 21.
[c] Deut. xxvii. 18. [d] Ps. cix. 17. [e] Rev. xxi. 8.

speak evil one of another; but "if ye bite and devour one another, take heed that ye be not consumed one of another[c];"—therewith they cheat and defraud each other; yet "the Lord is the Avenger of all such, as Himself hath forewarned and testified[d];"—therewith how many of the works of the flesh are wrought, "uncleanness, lasciviousness, hatred, variance, emulations, wrath, strife, maliciousness, debate, deceit, malignity, whisperings, despitefulness, pride, boastings, undutifulness to parents[e]," whereof God saith, "the judgment of God is, that they who commit such things are worthy of death[f]," that "they who do such things shall not inherit the kingdom of God[g]." Surely, as St. James[h] saith, "what a fire, what a world of iniquity the tongue in itself is, defiling the whole body, and setting on fire the course of nature, and it is set on fire of hell!" and how should it, thus kindled by hell, escape the fire of hell hereafter? whence in the parable, the "tongue" of the rich man especially is "tormented in that flame." And yet not the very bad only thus sin with the tongue. "If any man offend not in word," says St. James[i], "the same is a perfect man;" and since we are so far from perfect, what must our offences be! Yet all the sins of the tongue are sins of the heart also, for "out of the abundance of the heart the mouth speaketh;" yet are they not all its sins, for the heart has many sinful thoughts, which it is ashamed to utter, although it shall be compelled to utter them at the great day.

If such are the evil works of the tongue and of the thoughts, whereof men must give account, how many must those be of the whole body; all deeds of violence, of wrath, uncleanness, gluttony, drunkenness, revellings, thefts, sabbath-breakings, petty acts of dishonesty as men speak, spitefulness, unmercifulness, unforgiveness; and these again are sins of the heart also, they have been sinned oftentimes in heart, before they are sinned in act, and when sinned in act, there are the two-fold sins to account for, the sins of the heart and the sin of the act too; nor may we look upon the sins of the heart or our sinful thoughts, only as leading to the open sin; they are themselves sins; they were by themselves worthy God's wrath and damnation; they

[c] Gal. v. 15. [d] 1 Thess. iv. 6. [e] Gal. v. 19, 20. Rom. i. 29, 30.
[f] Rom. i. 32. [g] Gal. v. 21. [h] iii. 6. [i] iii. 2.

make the open sin worse, because a thing thought of beforehand is worse when done, and is done against many more checks of God's Holy Spirit; and yet they remain as so many separate sins, which are also to be accounted for; so that when a man recollects one sin, which he has committed, there will be many more behind, which he does not recollect, which led to it, but which were themselves sin. Let a person trace the course of any one sin, he will have had much doubt probably before he first gave way to it; and even after he had begun to give way, he will have had much doubt before he fell into the act of sin; and even after his first fall, he will have had some struggle with himself before he *altogether* gave way; and even after it grew into a habit, he will have had visitings of compunction, and secret calls to abandon it; and each of these feelings of doubt, or misgiving, or remorse, or fear, was the work of God's Holy Spirit within him; and if he gave way, (i. e. gave way to Satan,) he will have to give account for having so many several times done despite to God's Holy Spirit, and grieved Him. And this is but one sin, and how many sorts of sins are joined together with each one sin. This is but one sin, and if one attempts to think of all, "the whole head becometh sick, and the whole heart faint." And in this one sin, which is fixed most upon his conscience, he may see the history of many others to which he is not so alive.

Such are some of the kind of actions, brethren, by which men are to be judged; and what or how many of them are to be brought into judgment? *All*, none excepted; all of every sort; for when Holy Scripture excepteth none, none are to be excepted; and Scripture saith, men "shall be judged according to their works;" "God shall bring *every* work to judgment;" "the dead were judged out of those things that were written in the books according to their works." All man's works, then, which he hath ever done, will be brought forward; every thought, word, and action; not, for example, that any one has been a drunkard, or unclean, but each separate action and thought, all will be brought before him; perhaps all will be brought before him at one moment of time; and as an earnest thereof, even in this life, God sometimes brings before men, in one moment of agony, a large portion of life, brings up things long forgotten, and he sees in a moment a world of ill done by

himself, he sees himself in all the ill which he has done. With God there is no past or future; all is present to Him, and He may make all our sins at once present to us, as they are to Him. But, in any case, every evil work, which every man hath done, will be shewed openly before God, and the Holy Angels, and the whole world; every one, things hidden, and things known; things which none saw, save the sinner, as well as things seen of men; the sins of boyhood and youth, as well as the sins of manhood and age; sins, which passed from our thoughts as soon as sinned, or which we scarcely thought to be sins, as well as those we remember: sins repented of, and sins unrepented; every sin, from the disobedience of the child to murder or hatred of God; every murmur of discontent, every thought of vanity, "every idle word," every angry look, every unclean thought, every thing, which man has ever thought or said or done, or not done, not said, not thought, as he ought, all his neglect of or carelessness in prayer, all his unthankfulness to God, shall be brought into judgment. Think, my brethren, how much takes place in the hours of any one day; how many thoughts you have, how many words you speak, how many acts you do; and in all there may be sin: all may be done as God wills or as He wills not; think then what there would be in the hours of many days, many hundreds and thousands of days: that were a very short life which had not thousands of days; and yet each day of those several thousand days, since thou first knewest good and evil, throughout all its several hours, has its own account to give to God.

Again, who are they who are to be judged for *all* their actions? *All:* "we shall *all*," says the Apostle[k], "stand before the judgment-seat of Christ." Not those only whom the Judge shall pronounce "Cursed," and who shall depart into fire everlasting, but *all*; not only those who shall be condemned, but those who shall be saved; *all* alike shall come into the Judgment; *all* alike shall stand before their Judge; *all* shall give account of *all* things done in the body, whether they be good or bad. The highest saints shall be there; there shall St. Paul be, and give account of his "labours most abundant" for the sake of Him Who is his Saviour and his

[k] Romans xiv. 10.

Judge, and of his sharp contention with Barnabas: there St. Peter of his faithful feeding of his Redeemer's sheep, and of that which he did, which "was to be blamed," at Antioch; there shall all the Martyrs, Confessors, and Saints of old time be, shaming us that we have not come up to them; there shall we all, one by one, be, giving account of all the talents we have each received, all the help which we have each had from God, all the good things, which by His strength we have done, which He has wrought in us, and wherein we have (amazing words!) wrought together with God[1]; all wherein, loving our Blessed Redeemer, we have kept His commandments; but also all wherein we have grieved God's Holy Spirit, and neglected His warnings, and put aside His help, and done against His commands—we shall have to give account of all; *all*, from the hour of our baptism to our death, will be tried by the Will of God, which is the righteous and unerring measure and source of all right things; and as they are wrought in God, or no, according to His will, or no, so will they by Him, Who is "no respecter of persons," be rewarded or punished, and more or less rewarded, everlastingly.

But some will be ready to ask, how doth the precious Blood of Christ advantage us, if we are thus to be judged according to our deeds? if those who believe in Christ, and flee unto Him for refuge, and trust and rely in Him with all their hearts, are still to be judged by their works, what have they more than others? we have renounced our own righteousness, our own works, they will say, we have cast them away like "filthy rags;" if we must be judged by them, how are we better off than others?

This way of speaking is in part true, in part not true. As far as it means, that the precious Death of Christ is the only meritorious cause of our salvation; that man's best works were nothing in themselves, nay, that in themselves they would be sinful; that whosesoever sins shall be forgiven, shall be forgiven only for the sake of that One Sacrifice for sin; this is, of course, most true: but if it means that we shall be judged by any thing else but our own works;—our works of sin which we have wrought ourselves, or our works of righteousness, which God hath wrought in us;—then it is as plainly false; for it goes directly against our Lord's

[1] 2 Cor. vi. 1.

own words, "He shall reward every man according to his works."

False then is every system of "will-worship and would-be humility," which, under the shew of not trusting in works, would make a work of faith, and look to its faith as something of its own, and seek to be saved by what it thinks faith. "Without faith we cannot please God[m]," or do works pleasing to Him; yet not by our faith shall we be judged, but by our works. He has assigned us no other witness of our love for Him, than this, "Keep My commandments[n]." He has told thee that thou shalt be judged, not according to what thou persuadest thyself that thou feelest,—but by what thou dost,—by thy works. The precious Blood of Christ is the sole hope of thy salvation, but not without thyself; in Baptism It is applied without works; then wert thou taken out of thy state of nature, that thou mightest, through His indwelling Spirit, "work out thy salvation," that thou mightest "do such good works, as He had prepared for thee to walk in." What, as wild branches, we would not have done, that, having been grafted into the true Vine, we received power to do,—bear fruit,—not of ourselves, but through that blessed stream which runneth through every branch of the Vine, which will receive it, and which cometh from Him, members of Whom we were made. Whatever any one hath, he hath received, and may not boast[o]; yet men may receive power to "work righteousness," and so "obtain the promises[p]."

We must not then think of our works as something separate from Christ; they are Christ's works in us, and, as far as they are wrought in Him, to be thought of thankfully, and acknowledged humbly. They are a store and an earnest (however little we know of their real value) of an eternal reward, and, as well as that reward, to be acknowledged as His gift.

Since also we are thus closely united with Christ, these works so wrought have an inexpressible value, which of themselves they could not have; they are not to be looked on as our works as men, but as belonging to those who have been taken out of our lineage in Adam, and made members of Christ; they belong to

[m] Heb. xi. 6. [n] John xiv. 15. "If ye love Me, keep My commandments."
[o] 1 Cor. iv. 7. [p] Heb. xi. 33.

us, as we belong to the Only-Begotten Son of God, and for His sake, the Father looks upon them, as upon us, with infinite love, a love which they deserve not in themselves, but wherewith He beholds them and us, as being wrought in and through His Only-Begotten, Whom He loveth infinitely.

These were the comforts of saints and their glories; but for us, whose measure for the most part is so poor, there is yet another consolation, which was also a far higher comfort to them, who knew it so much more,—that not simply are our works, such as we now have, wrought in Christ, but that we, having been made members of Christ, are, by His all-prevailing Intercession, retained such; by that Intercession, whereby He, the Sacrifice and High-Priest, pleadeth His own Sacrifice for our sins, whereby He appeareth as our Advocate with the Father, and presenteth also our broken prayers, our interrupted longings, our dried-up fountains of tears, our half-penitent penitence, our defective victories, our scarred strifes with sin, cleansed and purified by His precious Blood. By that Intercession, by His Holy Spirit, Which He hath given us, Which still dwelleth in us (unless we be reprobates[q]) and uniteth us to Him, doth He give us power to offer even these services, and maketh them available; He maketh us partakers of the prayers of the Church and of our friends, of His absolution, through His Ministers; of the Holy Communion of His Blessed Body and Blood, our ransom: and what raised them, who used these means rightly, to high thrones in heaven, may, we do trust, save us from falling into the gulf of perdition. For in Him we have, though a just, yet still a merciful, Judge, Who hath compassion upon our weakness, and is "touched with the feeling for those infirmities," which He bare for us on the Cross. Thrice-blessed were they, who kept their white robes, wherewith in Baptism He clothed them, and bare them, through His grace, undefiled before His tribunal, to life eternal[r]; yet blessed they also, who, having defiled them, have washed them with their tears, and through their tears had them cleansed anew in His Blood. Blessed they, who overcame and "kept His works unto the end[s];" yet blessed they also, who having been overcome, have "remembered[t] whence they were fallen, and repented, and

[q] 2 Cor. xiii. 5. [r] Old English Baptismal Service. [s] Rev. ii. 26.
[t] ib. v. 5.

done the first works." Earnest repentance, and what belongs to repentance, is a great work, which He giveth, and which He will accept.

This doctrine, thus briefly set before you, was a chief means by which holy men of old attained their excellence. They believed in heart, as well as in lips, that God was "a Rewarder of such as diligently seek Him," and so "they sought Him early" and earnestly and through their whole lives. They "looked to the recompense of reward;" they with their Master and only Saviour, "for the joy which was set before them, despised the shame and endured the cross," yea, "took up" cheerfully their Saviour's "cross, and followed Him." They considered ever their latter end, and so keeping their eyes stedfastly toward heaven, all which they met with in this world seemed short and trifling, and of no account: its pleasures, its follies, its sins, had no hold upon *their* hearts; they saw them not, felt them not; their souls and their thoughts and their desires were stedfastly fixed in heaven, where their Saviour is, and so they scarce saw those things, which we, who look so unsteadily around us, with so little fixedness of purpose, are so continually embarrassed with. And this doctrine they placed for us in all our Creeds, that we might fix it in our hearts: they set it before us whenever we should come into these houses of prayer; "He shall come from the right hand of the Father to judge the quick and dead;" they would have us repeat it, whenever we profess that belief, on which our salvation hangs; they would have us daily repeat it, so we should have it throughout the day fixed in our thoughts. *They* ever daily thought on the "four last things," death, judgment, heaven, and hell, and so were ever armed against the wiles of Satan.

In these days even earnest-minded persons often regard this truth less than they ought; they think that they shall have to give account of their stewardship *upon the whole*, whether they have believed in Christ or no, but they do not accustom themselves to think that they shall be judged, not simply by what they on the whole became, but by all the several actions of their lives; and on this account, in part, among others, have we not reached the measure of the deeds of our fathers.

The doctrine is full of comfort, and full of awe. It gives to all our separate actions a value beyond what we can think. All

are there, all are written in God's book, all "the follies of our childhood, and the headiness of our youth, the wildness of our head, and the wanderings of our heart[u]" after these perishable things, all the sins of our tongue, all the evils we have done or caused, as well as the little good which most of us have done, and so also all which we shall do, day by day, the least as the greatest,—all is there written. He who "numbereth the hairs of" all "our heads," for Him it is a light thing to note all the actions of our lives; what we, who are here this day, have done since we have been in this house; how we have prayed, listened, repented, praised Him; what we shall do when we leave it; how we employ the rest of this, the Lord's day, how we act in our homes, at our meals, this day and through the week, in the pettiest things of this life; how we govern our tempers, our appetites; the pettiest and most common acts of dishonesty in trade, even those which are so common that men scarce account of them; the ready lie, to excuse self, or to gain, or to please; the proud look; the wanton or the vain thought; the backbiting speech; joy at our neighbour's ill, or envy at his good and of God's grace in him; how we deny ourselves as well as how we are kind to others; all will be there, and by all shall we be judged.

Be this then ever before us; be our first thought, morning by morning, to think of the morning of the resurrection; be our last, night by night, the sleep of death, after which cometh the judgment; be this our safeguard through the day, "soul, take heed what thou doest, for for all these things thou wilt be judged:" remember the parching flame, the never-dying worm, the everlasting fire, the gnashing of teeth, "the smoke of the torment" which "goeth up for ever and ever," where "they have no rest day nor night[x]." Set heaven and hell ever before your eyes, so may you escape hell, and by God's mercy attain heaven; remember the aweful sight when He, Who came to be our Saviour, shall come again to be our Judge; when the sight of the Lamb Who was slain to take away our sins, will be so terrible, that men shall "say to the mountains and rocks, 'fall on us, and hide us from the face of Him That sitteth on the throne, and from the wrath of

[u] See Bishop Taylor's "Golden Grove;" Litanies. For pardon of sins.
[x] Rev. xiv. 11.

the Lamb[y]." "We shall surely die, because we have seen God[z]," they said of old; what will it be to see God, and wish to die, and not be able to die? to see Him, not in mercy, as He ever shewed Himself to men, but in wrath? to find that in all whom you have sinned against, you have sinned against Him; that in all you have despised, you have despised Him; that the evil which you have done to the least of His brethren, you have done to Him; that He, the sinner's only hope, and Who so long suspended the Father's sentence from you, is come to do vengeance on all the ungodly, who would "not obey the truth;" that they who obeyed not His sceptre, must be crushed by His rod?

It is very aweful to repeat these words; aweful to us, who know so little of it, aweful to us, who know them only as words, and know them not, (God grant that we may never know them!) feel them not, see them not, as realities. What would they be when we see them? What to see the unveiled presence of God, Who "is a consuming fire," in His wrath? What to see Him, Who came to reveal the good tidings of the Gospel, as "the power of God unto salvation unto every one that believeth," when He shall come to reveal the full wrath of God upon them that believe not?

The end then is briefly this, "Fear God, and keep His Commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether good or whether bad." Be we all more watchful, what for the future shall be written in those books which shall be opened in that day, and from which our sentence shall be read. Be the young, of whom as yet little comparatively has there been written, especially heedful, what shall be there written; their pages are not yet filled up; let them keep themselves diligently through God's holy keeping, that not evil but good may be written of them there. And for us, the larger portion of whose account is already there, labour we the more, that what is already there against us, may be at the last blotted out; what yet remains, may be more according to His will. For all which

[y] Rev. vi. 16.

[z] Jud. xiv. 22. add vi. 22. Gen. xxxii. 30. Exod. xxiv. 11. xxxiii. 20 Deut. v. 22. Is. vi. 5.

yet remains, be diligent; for all the past, repent; for *all* you must be brought to judgment, for *all* repent. Watch over *all* your acts, thoughts, deeds, as having to give account for all; repent day by day of "*all* the sins, negligences, and ignorances" of *all* your past lives; bring them all before Him, at least when you repeat His Son's own words, "Forgive us our trespasses;" pray Him for His Son's sake to forgive them all, to blot out all; do "works meet for repentance;" acts of restitution; acts of humiliation; acts of penitence, acts especially of self-denying charity, whereby Scripture saith, "iniquity is purged away:" and though you must see your sins once again read out of that book at the judgment-day, they will not be your condemnation. Pray Him with the penitent thief, to remember thee when He cometh in His kingdom, and not to remember thy sins; and He Who despiseth not the sighing of a contrite heart, nor the desire of them that *be* penitent, He will cause His face to shine on thee: not a single sigh for past sins escapes His ears; not a groan of the heart but is heard by Him; not a tear falls to the ground, but He putteth it in His bottle; not a breathing of the soul after His holiness; not a loathing of our own unholiness; not an act of self-abasement, or humbling ourselves for sin; not a yearning of the soul for a purity which it hath not, if it be but followed by action; not an act of mercy, done in hopes that we may "obtain mercy;" not an act of self-denial in token of our displeasure and self-condemnation at our offences, but we shall find there; every fragment of our poor sorrow and service we shall find there, gathered and stored up, and nothing lost. We know not what they are, yet God doth, and giveth them a value which they have not, for His Son's sake; and He who gave us our godly sorrow, will then acknowledge it; He who gave thee thy humility, will then exalt thee; He who taught thee mercy, will be merciful unto thee; He who gave thee the mind to give to His poor members, whether it be the cup of cold water, or the two mites, if they be all thou hast, or to give abundantly out of abundance, He will own them as done unto Himself. He will once more blot out, and for ever, the handwriting against us, that our sins and iniquities be remembered no more; and our Judge Whom we have besought to help us, and in Whose name we sought forgiveness, will acknowledge us, and say to us not merely "Go in

peace, thy sins be forgiven thee," but "Thy sins be forgiven thee, enter thou into the joy of thy Lord;" and "so shall we ever be with the Lord," in the blessedness of heaven, which is above all thought, praising Him Who hath redeemed us, and hath cleansed us from our sins, and given us repentance, and saved us from Satan, and from ourselves, and from everlasting punishment.

Only be zealous and repent, and "bring forth fruits meet for repentance," and pray God daily to forgive you, for His Ever-Blessed Son's sake.

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

THE END.

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